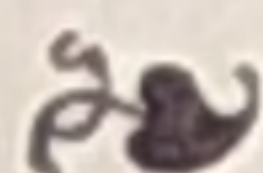


I Ask You



A COMPILATION OF
40 PROPHETIC SUPPLICATIONS

MUHAMMAD ZAKARIYA IBN ISMA'IL

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وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ،
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ، فَلْيَسْتَجِيبُوا
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And when my bondsmen ask you
regarding Me, then surely I am nigh.
I answer the call of the caller when he calls
Me; so let them answer Me and believe
in Me, haply they may be directed

(Al-Qur'ān 2:186; *The Glorious Quran*,
'Abd al-Mājid Daryābādī, p64)

إِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ

Indeed supplication is worship

(*Musnad Ahmad*)

For

For my late Shaykh, guide and mentor,

Haḍrat Mawlānā, Abū Muḥammad,

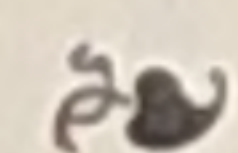
Yusuf ibn Sulaiman Motala

(may Allah illuminate his resting place),

for teaching me the reality of love

• • •

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وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
وَعَلَى أَهْلِ بَيْتِهِ وَأَنْزَوَاجِهِ وَصَحَابَتِهِ أَجْمَعِينَ

FOREWORD

ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DU'Ā IS A GREAT blessing of Allāh ﷻ bestowed upon His bondsmen. By utilising this great blessing, the believer can acquire relief and protection from all calamities and acquire the fulfilment of all his needs. Rasūlullāh ﷺ said:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّينِ،
وَنُورُ السَّمَاوَاتِ وَالْأَرْضِ

Du'ā is the weapon of the believer, a pillar of Dīn
and the light of the heavens and the earth¹

Du'ā is regarded a pillar of Dīn, as through it a special connection is established with Allāh ﷻ whereby our love for Him

¹ al-Mustadrak Hākim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
والصلاة والسلام على سيد المرسلين
وعلى اهل بيته وأنزواجه وصحابته أجمعين

...

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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¹ al-Mustadrak Hākīm

increases and our faith in Him strengthens. Du'ā is also the light of the heavens and the earth as the One being beseeched is none other than Allāh ﷻ who illuminates the heavens and the earth.

Furthermore, when making du'ā, the servant expresses complete helplessness and humility before his creator which is the very objective of worship.

This is why Rasūlullāh ﷺ states:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

Du'ā is the essence of worship²

Due to du'ā being the essence of worship, it is granted honour by Allāh ﷻ. Nabī ﷺ states:

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

There is nothing more honoured in the sight of Allāh than du'ā³

It is an accepted fact that no words can be better for supplicating to Allāh ﷻ than the words of His Beloved Nabī ﷺ. This

² Sunan Tirmidhī

³ al-Mu'jamul-Awsat

can be understood better through an analogy. When writing a letter to the court of law, the norm is to refer to an expert lawyer as he is able to articulate the application in the most acceptable and appropriate manner. Similarly, when supplicating in the court of Allāh ﷻ there is more hope of acceptance when using the words of Rasūlullāh ﷺ, as due to the level of his 'ma'rifah' (recognition of Allāh ﷻ), he knew exactly how to beseech Him.

Another reason for this is the fact that just as Rasūlullāh ﷺ is the most beloved to Allāh ﷻ, so too are his words. Therefore, there can be no better way of asking Allāh ﷻ than by using the Prophetic words.

My dear friend, Dr Zakariya Goga, has compiled forty Prophetic supplications containing the words 'I ask You'. Each supplication has also been translated into English which was reviewed by reputable 'Ulamā' and students of Dīn. As a result, the reciters will be able to understand the supplications and ask from Allāh ﷻ with greater focus and conviction.

I have known Dr Zakariya for over fifteen years and it is very pleasing to see that whilst being a doctor by profession and actively raising awareness of mental and physical well-being in the community, he also has the zeal to learn and pass

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I have known Dr Zakariya for over fifteen years and it is very pleasing to see that whilst being a doctor by profession and actively raising awareness of mental and physical well-being in the community, he also has the zeal to learn and pass

on 'ilm (knowledge) to others. This is due to his love and reverence for the 'Ulamā and him benefitting from their company. He was very fortunate to have been the Murīd of one of my senior shuyūkh and a luminary of our time, the late Shaykh al-Ḥadīth, Haḍrat Mawlānā Yusuf Motala Ṣāhib . His good character, humility and zeal to serve the Ummah are the effects of the blessed company and spiritual nurturing of Haḍrat .

May Allāh . enlighten the resting abode of Haḍrat and reward him for his great services to the Ummah, especially for his efforts in spiritually nurturing individuals who are serving the Dīn of Allāh . all over.

I pray that Allāh . rewards the compiler and all those who assisted him and that He grants both the compilation and compiler acceptance in His Court. *Āmin*.

(SHAYKH AL-ḤADĪTH, HAḌRAT MAWLĀNĀ)

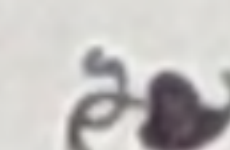
MUHAMMAD SALEEM DHORAT

(MAY ALLAH PRESERVE HIM)

Islamic Da'wah Academy | Leicester | UK

Ṣafar 1442 AH | October 2020

INTRODUCTION



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WE BEGIN with the Supreme name of Allāh, Most Merciful & Possessor of Infinite Mercy. The essence of praise is for Allāh . alone, Most Merciful, Sublime, Unique, Gentle and Loving. May His special, perpetual and countless blessings and peace shower upon the beloved Prophet, the Prophet of Mercy, the Best of Creation, the Guiding Light, the Chosen one, our Master Muḥammad . and also upon his family, companions . and followers.

Despite having all seen and unseen means at his disposal, our Prophet ., perpetually supplicated to our Lord and Creator for all that a human requires for salvation in both worlds. Whilst many litanies have been produced to incorporate these blessed all-encompassing and beautiful supplications, (such as *The Supreme Litany* of Mullā 'Alī al-Qārī .,

d.1605, or *Accepted Whispers* of Shaykh Mawlānā Ashraf ‘Alī Thānawī ؒ, d.1943, or the famous Forty “My Lord” compilation and most recently Shaykh Saleem Dhorat’s *Litanies of Refuge*) we have not come across one collated specifically in which the word أَسْأَلُكَ—‘I ask You,’ is used.

Grammatically, this statement defines the intense proximity the Messenger of Allāh ﷺ had with Allāh ﷻ whilst supplicating and conversing with his Creator.

With this in mind; the great jurist and master of hadīth (Prophetic Tradition) Imām Nawawī ؒ (d. 1277), cites⁴:

It has been transmitted to us on the authority of ‘Alī ibn Abī Tālib, ‘Abdullāh ibn Mas‘ūd, Mu‘ādh ibn Jabal, Abū al-Dardā, ibn ‘Umar, ibn ‘Abbās, Anas ibn Mālik, Abū Hurairah and Abū Sa‘īd al-Khudrī ؒ, (may Allāh ﷻ be pleased with them all) through many chains in various narrations, that the Messenger of Allāh ﷺ said:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنْ أَمْرِ دِينِهَا
بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْفُقَهَاءِ وَالْعُلَمَاءِ

4 Al-Arba‘īn Nawawī 37–43

Whosoever preserves for my nation forty Ḥadīth related to their religion, Allāh will resurrect him/her on the Day of Judgment amongst the group of the jurists and religious scholars.⁵

In another narration it is mentioned:

بَعَثَهُ اللَّهُ فَقِيهًا عَالِمًا

Allāh will resurrect him/her as a jurist and scholar.⁶

In the narration of Abū al-Dardā ؒ, it is mentioned:

وَكُنْتُ لَهُ يَوْمَ الْقِيَامَةِ شَافِعًا وَشَهِيدًا

On the Day of Judgment, I shall be an intercessor and a witness for him/her.⁷

In the narration of Ibn Mas‘ūd ؒ, it is mentioned:

قِيلَ لَهُ: ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

5 Jami‘ Bayān al-‘Ilm wa Faḍlihi

6 Mu‘jam ibn ‘Asākir

7 Shu‘ab al-Imān

It shall be said to him/her: Enter by whichever of the doors of paradise you wish.⁸

In the narration of Ibn 'Umar رضي الله عنه, it is mentioned:

كُتِبَ فِي زُمْرَةِ الْعُلَمَاءِ وَحُشِرَ فِي زُمْرَةِ الشُّهَدَاءِ

He/she will be counted amongst the scholars and will be resurrected in the company of the martyrs.⁹

As well as mentioning the permissibility of acting on a weak Ḥadīth, Imām Nawawī رحمته الله further mentions two narrations:

لِيُبَلِّغَ الشَّاهِدُ مِنْكُمْ الْغَائِبَ

The witness amongst you should inform the absent,¹⁰

and:

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مَقَالَتي فَوَعَاها فَأَدَّاهَا كَمَا سَمِعَهَا

May Allāh illuminate the face of the one who

⁸ *Hilyah-al-Awliyā*

⁹ *Al-Ilal al-Mutanahiyah*

¹⁰ *Ṣaḥīḥ al-Bukhārī*

has heard what I have said, has preserved it and has transmitted it as he heard it.¹¹

From the above passage, Imām Nawawī رحمته الله elucidates two pertinent points:

- (1) The immense rewards of preserving Prophetic traditions and
- (2) The Prophetic encouragement to convey them.

I collated approximately sixty-three in total with the wording *أَسْأَلُكَ*. Following my weak attempt at translating the supplications, the entire compilation was referred to true students of knowledge and our reputable scholars for proof-reading. It was then decided on compiling forty in the hope of acquiring the same reward as mentioned by the great Imām. The selected supplications are succinct, beautiful in meaning, easy to put to memory and flow off the tongue naturally. We request the reader to memorise, understand, make them a part of their daily litany and spread these blessed supplications to the community of our Master Muhammad صلى الله عليه وسلم.

My Ḥaḍrat رحمته الله used to say that only two factors are

¹¹ *Sunan Tirmidhī*

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My Haḍrat رحمته الله used to say that only two factors are

¹¹ *Sunan Tirmidhī*

required to render acceptance of supplications: Do so from the depths of your heart and know with certainty that Allāh ﷻ is absolutely capable of fulfilling your needs. Remember us in your supplications also, that this compilation is a means of salvation in the hereafter.

I would like to thank Mawlānā Hanif, the Imām of Masjid al-Hidaya, Manchester, for encouraging me to pursue this project which began, through the enabling grace of Allāh ﷻ, as a notion during Ramaḍān. I am deeply grateful to his entire family for bringing this work into fruition. In particular his son who (despite being a student of knowledge) provided supportive notes in the introduction, referencing of the Prophetic traditions and arranging the order of the supplications. His guidance along with his peers and in particular two graduates from IDA (Islamic Dawah Academy) has helped transform this work into a scholarly collection. I am also indebted to his daughters who took their time out for editing, proofreading and making valuable suggestions to finalise the work. May Allāh ﷻ reward them all with the best of rewards.

This entire compilation is therefore a result of their efforts - not my sole endeavour to say the least. This is who I was referring to in reference to "we" throughout the introduction. As

an impoverished soul, who is neither a student of knowledge or scholar, the inclusion of my name in this blessed compilation fills my heart with shame. Alas! Due to Mawlānā's love and insistence, I am compelled to do so. I ask Allāh ﷻ for His Forgiveness and Pardon.

Graciously, Mufti Muhammad ibn Adam provided much needed explanation of Ḥadīth terminology and the etiquettes of documenting Ḥadīth during the preliminary phase. This proved to be pivotal in revamping the text to make it simpler to follow. I pray that Allāh ﷻ blesses him and grants him the best of rewards.

I must also thank from the depths of my heart Shaykh al-Ḥadīth, Haḍrat Mawlānā Muhammad Saleem Dhorat, may Allāh extend his shadow over us, for taking time out from his incredibly busy schedule to supplicate in favour of this useless one, penning a forward, and more-so, for his valuable suggestions in the final editing phase.

Finally, yet principally, my eternal gratitude is to my parents. Both seem to know exactly what to supplicate for in my favour before I even voice my predicaments. Through their supplications everything becomes that little bit easier.

We are living in an age that has created a deep state of

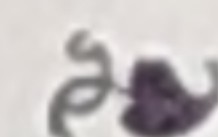
bewilderment, a sense of being lost and at times helpless. We are not a people of despair; we are a people of hope. Know! Allāh's ﷻ door is forever open for anyone should they have a need—so ask the Generous Lord who never shuns the one stood at His door nor disappoints the one with raised hands in need. Human beings are notoriously unaware of what is actually a “need”; as man frequently conflates “wants” with “needs”. This compilation will give the reader insight into what we actually *need* in this life and the hereafter, through reflection on the words chosen by our Prophet ﷺ, when supplicating with the words specific أَسْأَلُكَ—“I ask You”.

MUHAMMAD ZAKARIYA IBN ISMA'IL

Jum'ah 2nd Muḥarram 1442

| Friday 21st August 2020

The Supplications



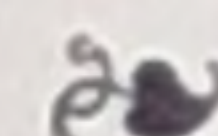
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MUHAMMAD ZAKARIYA IBN ISMA'IL

Jum'ah 2nd Muḥarram 1442

| Friday 21st August 2020

The Supplications



1. Allāh! I ask You, by virtue (of) the fact that certainly You deserve all praise, there is no deity save You alone, you have no partner, O Gracious One, O the Originator of the heavens and the earth. O Lord of Majesty and Honour!"

2. Allāh! I ask You, by virtue that I attest that certainly You are Allāh, there is no deity save You, the Unique, the Independent, He neither begot anyone nor was He begotten, and equal to Him has never been any one²

3. Allāh! I ask You for guidance, piety, integrity (or chastity or virtue) and enrichment

4. We and Allāh's Kingdom have entered into a new evening. All praise belongs to Allāh, there is no Deity

¹ The Prophet ﷺ, stated this supplication contains Allāh's Supreme Name, which when supplicated using it, He (Allāh ﷻ) answers and when one asks with it, He (Allāh ﷻ) grants (his request).

² The virtue of this supplication is similar to the previous

١- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَنَّ لَكَ الْحَمْدَ، لَا اِلٰهَ اِلَّا اَنْتَ، وَحْدَكَ لَا شَرِيكَ لَكَ، الْمَنَّانُ، بَدِيعَ السَّمَوَاتِ وَالْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ (مسند أحمد)

٢- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ بِاَنِّىْ اَشْهَدُ اَنَّكَ اَنْتَ اللهُ الَّذِى لَا اِلٰهَ اِلَّا اَنْتَ. الْاَحَدُ الصَّمَدُ، الَّذِى لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهٗ كُفُوًا اَحَدٌ (مسند أحمد)

٣- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الْهُدٰى وَالتَّقٰى، وَالْعَفَافَ وَالْغِنٰى (صحيح مسلم)

٤- اَمْسَيْنَا (اَصْبَحْنَا) وَاَمْسٰى (اَصْبَحَ) الْمُلْكُ لِلّٰهِ، وَالْحَمْدُ لِلّٰهِ، لَا اِلٰهَ اِلَّا اللهُ، وَحْدَهُ لَا شَرِيكَ لَهٗ، لَهٗ الْمُلْكُ،

save Allāh, alone with no partners. To him belongs the dominion and complete praise. He has absolute power over everything. My Lord, I ask You for the goodness of this night and what goodness comes after it. I seek refuge from the evil of this night and what evil comes after it. My Lord, I seek refuge with You from laziness and the evil of arrogance. My Lord, I seek refuge with You from the punishment of the Fire and from the punishment of the grave

[When the morning entered, he ﷺ would supplicate: We and Allāh's Kingdom have entered a new day³]

5. Allāh! I ask You for well-being in this life and the next. Allāh! I ask you for pardon and well-being in relation to my religion, my world affairs, my family and wealth. Allāh! Conceal my faults and settle my fears. Allāh! Safeguard me from my front, from my behind, from my right, from my left, from above me and I seek your refuge by virtue of Your Might from being seized from underneath me⁴

³ The Prophet ﷺ would recite this supplication in the morning and evening. Arabic words in brackets refer to what to say when the morning enters.

⁴ 'Abdullāh ibn 'Umar ؓ said "Never did the Messenger of Allāh ﷺ

وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ، وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ (صحيح مسلم)

هـ- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَافِیَةَ فِی الدُّنْیَا وَالْآخِرَةِ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْعَفْوَ وَالْعَافِیَةَ، فِی دِیْنِیْ، وَدُنْیَایِ، وَاهْلِیْ، وَمَالِیْ، اَللّٰهُمَّ اسْتُرْ عَوْرَاتِیْ، وَآمِنْ رَوْعَاتِیْ، اَللّٰهُمَّ احْفَظْنِیْ مِنْ بَیْنِ یَدَیْ، وَمِنْ خَلْفِیْ، وَعَنْ یَمَیْنِیْ، وَعَنْ شِمَالِیْ، وَمِنْ فَوْقِیْ، وَاعُوذُ بِعَظَمَتِكَ اَنْ اُغْتَالَ مِنْ تَحْتِیْ (مسند أحمد)

٦- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ

تَغْفِرَ لِي (سنن ابن ماجه)

٧- اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عِلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ، وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ، عَاجِلِهِ وَآجِلِهِ، مَا عِلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ تَقْضِيهِ لِي خَيْرًا

(مسند أحمد)

6. Allāh! I ask You by virtue of Your Mercy, which encompasses everything, that you forgive me⁵

7. Allāh! I ask You for all that is good—quickly or delayed, that which I am aware of and what I am unaware of. I seek Your refuge from all that is heinous—quickly or delayed, that which I am aware of and that which I am unaware of

Allāh! I ask You for the goodness which Your bondsman and Prophet, Muḥammad ﷺ, asked for. I seek Your refuge from the evil Your bondsman and Prophet sought refuge from. Allāh! I ask You for paradise and that speech or action which draws me near to it and I seek Your refuge from the fire and that speech or action which draws me near to it. I ask You for whatever You have decreed to be the best for me

leave this supplication when the morning and evening entered”

⁵ ‘Abdullāh ibn ‘Amr ibn al-Āṣ ﷺ narrates that the Messenger of Allāh ﷺ, said “Indeed, at the time of completing the fast, the fasting person has a supplication that will not be rejected”. Ibn Abū Mulaikah said he heard ‘Abdullāh ibn ‘Amr ﷺ supplicate at the time of completing his fast this supplication

8. Allāh! To You is all praise. Allāh! There is none to constrict what You have expanded nor anyone to expand what You have constricted. There is none to guide whom You have misguided nor anyone to misguide whom You have guided. There is none to give what You have withheld, nor anyone to withhold what You have given. There is none who can bring near what You have distanced, nor anyone who can distance what You have bought into close proximity

Allāh! Shower upon us Your Blessings, Mercy, Grace and Sustenance

Allāh! I ask You for everlasting bliss, that which does not change nor end

Allāh! I ask You for comfort on the day of impoverishment and safety on the day of trepidation

Allāh! I seek Your refuge from the evil of what You have given and from the evil of what you have withheld

Allāh! Make beloved to us true faith and adorn it in our hearts, make hateful to us disbelief, transgression, sins and make us from amongst the guided

Allāh! Cause us to live and die as Muslims and unite us

٨- اَللّٰهُمَّ لَكَ الْحَمْدُ كُلُّهُ، اَللّٰهُمَّ لَا قَابِضَ لِمَا بَسَطْتَ، وَلَا بَاسِطَ لِمَا قَبَضْتَ، وَلَا هَادِيٍّ لِمَا اَضَلَلْتَ، وَلَا مُضِلٍّ لِمَنْ هَدَيْتَ، وَلَا مُعْطِيٍّ لِمَا مَنَعْتَ، وَلَا مَانِعٍ لِمَا اَعْطَيْتَ، وَلَا مُقَرِّبَ لِمَا بَاعَدْتَ، وَلَا مُبَاعِدَ لِمَا قَرَّبْتَ،

اَللّٰهُمَّ ابْسُطْ عَلَيْنَا مِنْ بَرَكَاتِكَ، وَرَحْمَتِكَ، وَفَضْلِكَ، وَرِزْقِكَ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ النَّعِيْمَ الْمُقِيْمَ، الَّذِي لَا يَحْوُلُ وَلَا يَزُولُ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ النَّعِيْمَ يَوْمَ الْعِيْلَةِ، وَالْاَمْنِ يَوْمَ الْخَوْفِ، اَللّٰهُمَّ اِنِّيْ عَائِدُ بِكَ مِنْ شَرِّ مَا اَعْطَيْتَنَا، وَشَرِّ مَا مَنَعْتَ، اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ، وَزَيِّنْهُ فِي قُلُوْبِنَا، وَكَرِّهْ اِلَيْنَا الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ، وَاجْعَلْنَا مِنَ الرَّاشِدِيْنَ، اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ، وَاَحْيِنَا مُسْلِمِيْنَ، وَاَلْحِقْنَا

with the righteous (in the hereafter) without any humiliation or trial

Allāh! Challenge those disbelievers who rejected Your Messengers and who obstruct from your path. Send upon them your chastisement and punishment

Allāh! The True God—Challenge those of the People of the Book who have disbelieved

9. Allāh! I ask You for firmness in all affairs and determination in following guidance. I ask You for the ability to be grateful for Your blessings and the ability to perfect Your worship. I ask You for a sound heart and I ask You for a truthful tongue

I ask You for the good that You are aware of and seek Your refuge from the evil that You are aware of. I seek Your forgiveness for all (those sins) You are aware of. For indeed You are fully Aware of the unseen⁶

⁶ The Messenger of Allāh ﷺ advised "When the people amass gold and silver, enrich yourselves with this supplication"

بِالصَّالِحِينَ، غَيْرَ خَزَايَا وَلَا مَفْتُونِينَ، اَللّٰهُمَّ قَاتِلِ الْكُفْرَةَ
الَّذِينَ يُكَذِّبُونَ رُسُلَكَ، وَيَصُدُّونَ عَنْ سَبِيلِكَ، وَاجْعَلْ
عَلَيْهِمْ رِجْزَكَ وَعَذَابَكَ، اَللّٰهُمَّ قَاتِلِ الْكُفْرَةَ الَّذِينَ أُوتُوا
الْكِتَابَ، اِلَهَ الْحَقِّ (مسند أحمد)

٩- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الثَّبَاتَ فِی الْاَمْرِ، وَالْعَزِیْمَةَ عَلٰی
الرُّشْدِ، وَاَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَاَسْأَلُكَ حُسْنَ عِبَادَتِكَ،
وَاَسْأَلُكَ قَلْبًا سَلِیْمًا، وَاَسْأَلُكَ لِسَانًا صَادِقًا،
وَاَسْأَلُكَ مِنْ خَیْرٍ مَا تَعْلَمُ، وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ،
وَاَسْتَغْفِرُكَ لِمَا تَعْلَمُ، اِنَّكَ اَنْتَ عَلَّامُ الْغُیُوْبِ (مسند أحمد)

10. Allāh! I ask You for faith that does not quiver, comfort that never ceases, and company of Your Prophet Muhammad ﷺ in the highest station of the everlasting paradise⁷

11. Allāh! By virtue of Your Knowledge of the unseen and Your Power over creation, prolong my life as long as You know that living is better for me and give me death when death is better for me. I ask that I fear You, in secret and public, and for truth in speech in pleasure and anger. I ask You for balance in poverty and enrichment, ecstasy of gazing at Your Blessed Countenance and intense longing in meeting You. I seek Your refuge from harmful afflictions and tribulations resulting in misguidance. Allāh! Beautify us by the adornment of faith and include us of those guided and those who guide

⁷ This was the supplication made by ‘Abdullāh ibn Mas‘ūd ﷺ after the Prophet ﷺ said to him, “Ask and you will be given, ask and you will be given”. Ibn Mas‘ūd ﷺ states himself: “I have not prayed an obligatory nor optional ritual prayer except I supplicated with these words following the ritual prayer”. We ask Allāh ﷻ to grant us the company of the Prophet ﷺ in paradise!

١٠- اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ اِيْمَانًا لَا يَرْتَدُّ، وَنَعِيْمًا لَا يَنْفَدُ،
وَمُرَافَقَةً نَّبِيِّكَ مُحَمَّدٍ، صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، فِيْ اَعْلٰى جَنَّةِ
الْخُلْدِ (مسند أحمد)

١١- اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبِ، وَقُدْرَتِكَ عَلٰى الْخَلْقِ، اُحْيِيْ مَا
عَلِمْتَ الْحَيَاةَ خَيْرًا لِّيْ، وَتَوَفَّنِيْ اِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِّيْ،
اَسْأَلُكَ خَشِيَّتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَكَلِمَةَ الْحَقِّ فِي
الْغَضَبِ وَالرِّضَا، وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى، وَلَذَّةَ النَّظَرِ
إِلَى وَجْهِكَ، وَالشَّوْقَ إِلَى لِقَائِكَ، وَأَعُوذُ بِكَ مِنْ ضَرَاءٍ
مُّضِرَّةٍ، وَمِنْ فِتْنَةٍ مُّضِلَّةٍ، اَللّٰهُمَّ زَيِّنَا بِزِينَةِ الْاِيْمَانِ،
وَاجْعَلْنَا هُدًى مَّهْدِيْنَ (مسند أحمد)

12. Allāh! Purify me with ice (delight), hail and cold water. Allāh! Purify my heart from errors just like You purify the white garment from dirt. Distance me from my sins just as You have distanced the East from the West

Allāh! I seek Your refuge from a heart that is not submissive, from an avarice soul, supplications that are unanswered and knowledge that does not benefit. Allāh! I seek Your refuge from all four of those mentioned. O Allāh! I ask You for a pure life, noble death and a return to You without humiliation

13. Allāh! I ask You for the best form of asking and the best form of supplicating, (I ask You for) the most supreme triumph, the best of actions, best of rewards, the best of lives and the best of deaths. Grant me steadfastness and make heavy my scales, fortify my faith, raise my rank, accept my prayer and forgive my faults. I ask You for the highest ranks in Jannah—*Amin*

١٢- اَللّٰهُمَّ طَهِّرْنِيْ بِالتَّلْجِ وَالْبَرْدِ وَالْمَاءِ الْبَارِدِ، اَللّٰهُمَّ طَهِّرْ قَلْبِيْ مِنَ الْخَطَايَا كَمَا طَهَّرْتَ الثَّوْبَ الْاَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِيْ وَبَيْنَ ذُنُوْبِيْ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَعِلْمٍ لَا يَنْفَعُ، اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ هَوْلٍ لَا اَرْبِعُ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ عِيْشَةً تَقِيَّةً، وَمِيْتَةً سَوِيَّةً، وَمَرَدًّا غَيْرَ مُخْزٍ (مسند احمد)

١٣- اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَيْرَ الْمَسْأَلَةِ، وَخَيْرَ الدُّعَاءِ، وَخَيْرَ النَّجَاةِ، وَخَيْرَ الْعَمَلِ، وَخَيْرَ الثَّوَابِ، وَخَيْرَ الْحَيَاةِ، وَخَيْرَ الْمَمَاتِ، وَثَبِّتْنِيْ، وَثَقِّلْ مَوَازِيْنِيْ، وَاَحِقِّ اِيْمَانِيْ، وَارْفَعْ دَرَجَتِيْ، وَتَقَبَّلْ صَلَاتِيْ، وَاغْفِرْ خَطِيئَتِيْ، وَاسْأَلُكَ

Allāh! I ask You for openings of goodness and its endings, all-encompassing and complete, from the first of it to the last, manifest and hidden, and I ask You for the highest ranks of Jannah—*Amīn*

Allāh! Save me from the fire, enrich me with forgiveness throughout the night and day and grace me with a noble abode in paradise—*Amīn*

Allāh! I ask You for salvation from the fire with ease and enter me into paradise with safety—*Amīn*

Allāh! I ask You to bless my body, hearing, sight, soul, character, body, family, wealth, life, death and knowledge. Allāh! Accept my good deeds and I ask You for the highest ranks of paradise—*Amīn*

14. Allāh! I ask You for Your grace and mercy, for indeed no one possess them save You

الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ، آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ، وَخَوَاتِمَهُ وَجَوَامِعَهُ، وَأَوَّلَهُ وَآخِرَهُ، وَظَاهِرَهُ وَبَاطِنَهُ،
وَالدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ، آمِينَ. اللَّهُمَّ نَجِّنِي مِنَ النَّارِ،
وَمَغْفِرَةً بِاللَّيْلِ، وَمَغْفِرَةً بِالنَّهَارِ، وَالْمَنْزِلَ الصَّالِحَ مِنَ الْجَنَّةِ،
آمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَلَاصًا مِنَ النَّارِ سَالِمًا، وَأَدْخِلْنِي
الْجَنَّةَ آمِنًا، اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُبَارِكَ لِي فِي نَفْسِي، وَفِي
سَمْعِي، وَفِي بَصَرِي، وَفِي رُوحِي، وَفِي خَلْقِي، وَفِي خَلْقَتِي، وَفِي
أَهْلِي، وَفِي حَيَاتِي وَمَمَاتِي، وَفِي عِلْمِي، اللَّهُمَّ وَتَقَبَّلْ حَسَنَاتِي،
وَأَسْأَلُكَ الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ، آمِينَ. (كتاب الدعاء للطبراني)

١٤- اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ، فَإِنَّهُ لَا
يَمْلِكُهَا إِلَّا أَنْتَ (المعجم الكبير للطبراني)

15. Allāh! All praise to You, You clothed me in it. I ask You for the goodness of it and the goodness of what it was made for. I seek Your refuge from the evil of it and the evil of what it was made for⁸

16. Allāh! I ask You for paradise and seek Your refuge from the fire

17. Allāh! You are the most worthy to be remembered, the most worthy to be worshipped, the most supportive when needed, the most affectionate of Rulers, most generous when asked and most vast in giving. You are the King, no partner is associated with you. Alone, never to perish. Everything save Your Countenance will perish. Never are you obeyed save with Your permission, and never are You disobeyed save with Your Knowledge. You are obeyed and You show grace, and when You are disobeyed You forgive. The closest Witness and most near in giving protection. You have been the barrier (means of protection) not the forts and boundaries of

⁸ Whenever the Messenger of Allāh ﷺ acquired a new thowb, turban, shirt or shawl he would name it and then supplicate with this supplication

١٥- اَللّٰهُمَّ لَكَ الْحَمْدُ، اَنْتَ كَسَوْتَنِيْهِ، اَسْأَلُكَ خَيْرَهُ، وَخَيْرَ مَا صُنِعَ لَهُ، وَاَعُوْذُ بِكَ مِنْ شَرِّهِ، وَمِنْ شَرِّ مَا صُنِعَ لَهُ (مسند احمد)

١٦- اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْجَنَّةَ، وَاَعُوْذُ بِكَ مِنَ النَّارِ (مسند احمد)

١٧- اَللّٰهُمَّ اَنْتَ اَحَقُّ مِنْ ذِكْرِ، وَاَحَقُّ مِنْ عُيْدٍ، وَاَنْصَرُ مِنْ ابْتِغْيٍ، وَاَرَأْفُ مِنْ مَلَكٍ، وَاَجْوَدُ مِنْ سُئِلٍ، وَاَوْسَعُ مَنْ اَعْطَى، اَنْتَ الْمَلِكُ لَا شَرِيكَ لَكَ، وَالْفَرْدُ لَا شَيْءٌ هَالِكٌ اِلَّا وَجْهَكَ، لَنْ تُطَاعَ اِلَّا بِاِذْنِكَ، وَلَنْ تُغْفَى اِلَّا بِعِلْمِكَ، تُطَاعُ فَتَشْكُرُ، وَتُغْفَى بِاِذْنِكَ، وَلَنْ أَقْرَبُ شَهِيدٍ، وَاَذْنَى حَفِيْظٍ، حُلَّتْ دُونَ الثُّغُورِ، فَتَغْفِرُ، وَكُتِبَتْ الْاَثَارُ، وَنَسَخَتْ الْاَجَالَ، وَاَخَذْتُ بِالتَّوَّاصِي، وَالسِّرُّ عِنْدَكَ عَلَانِيَةً، الْحَلَالُ مَا الْقُلُوبُ لَكَ مُفْضِيَةً،

أَحَلَلْتُ، وَالْحَرَامُ مَا حَرَّمْتُ، وَالَّذِينَ مَا شَرَعْتُ، وَالْأَمْرُ
مَا قَضَيْتُ، وَالْخُلُقُ خَلْقُكَ، وَالْعَبْدُ عَبْدُكَ، وَأَنْتَ اللَّهُ
الرَّؤُوفُ الرَّحِيمُ،

أَسْأَلُكَ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ
وَالْأَرْضُ، وَبِكُلِّ حَقٍّ هُوَ لَكَ، وَبِحَقِّ السَّائِلِينَ عَلَيْكَ،
أَنْ تَقْبَلَنِي فِي هَذِهِ الْغَدَاةِ أَوْ فِي هَذِهِ الْعَشِيَّةِ، وَأَنْ تُجِيرَنِي
مِنَ النَّارِ بِقُدْرَتِكَ (كتاب الدعاء للطبراني)

١٨- لَبَّيْكَ اللَّهُمَّ، لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ،
وَمِنْكَ وَبِكَ وَإِلَيْكَ، اللَّهُمَّ مَا قُلْتُ مِنْ قَوْلٍ، أَوْ نَذَرْتُ مِنْ
نَذْرٍ، أَوْ حَلَفْتُ مِنْ حَلْفٍ، فَمَشِئَتُكَ بَيْنَ يَدَيْهِ مَا شِئْتَ
كَانَ، وَمَا لَمْ تَشَأْ لَمْ يَكُنْ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ، إِنَّكَ

the country. You have taken hold of all forelocks, recorded all actions and determined lifespans. States of the heart are known to You and the hidden is manifest for You. What You have made permissible is permissible, and what You have made forbidden is forbidden. The religion is what You have legislated, the affair is what You have decreed. The entire creation is Your creation, and all bondsmen are Yours. And You are Allāh, the Affectionate, the Infinitely Merciful

I ask You by virtue of the light of Your Countenance which illuminates the heavens and the Earth, by virtue of Your every right and by virtue of the right of those who ask from You to accept me during this day-break and eve, and by virtue of Your Power to protect me from the eternal fire⁹

18. (I am) At Your service Allāh! With pleasure, (I am) at Your service. All goodness is in Your Power, (solely) from You, with You and (leads) to You. Allāh! Whatever I have uttered in speech or promise I have committed to or vow

⁹ The Prophet ﷺ would supplicate with these words in the morning and evening

I have pledged—it is subject to Your Will. Whatever You Will occurs and whatever You do not Will does not occur. There is no Power or Might save with You and You have absolute power over everything

Allāh! Whatever supplication for mercy I may have made, may it be on whom You have mercy on and whatever curse I may have made, may it be on who You curse. You are my Real Patron in this life and the next. Cause me to die as a Muslim and unite me with the righteous

Allāh! I ask You for contentment after decree of fate, the coolness of life after death, ecstasy at gazing towards Your Countenance, intense longing of the reunion with You, without conditions of severe harm or a trial that results in misguidance. I seek Your refuge O Allāh from oppressing or being oppressed, abusing or being abused, or committing transgression that renders good deed futile, or carrying out an unforgivable sin

Allāh! The Originator of the Heavens and the Earth, knower of the hidden and apparent, O Possessor of Majesty and Honour, I pledge to You in this world, and I make you

عَلَى كُلِّ شَيْءٍ قَدِيرٌ،

اللَّهُمَّ وَمَا صَلَّيْتُ مِنْ صَلَاةٍ فَعَلَى مَنْ صَلَّيْتُ، وَمَا لَعَنْتُ مِنْ لَعْنَةٍ فَعَلَى مَنْ لَعَنْتُ، إِنَّكَ أَنْتَ وَلِيِّي فِي الدُّنْيَا وَالْآخِرَةِ، تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ.

أَسْأَلُكَ اللَّهُمَّ الرِّضَا بَعْدَ الْقَضَاءِ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَمَاتِ، وَلَذَّةَ نَظَرٍ إِلَى وَجْهِكَ، وَشَوْقًا إِلَى لِقَائِكَ، مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ، وَلَا فِتْنَةٍ مُضِلَّةٍ، أَعُوذُ بِكَ اللَّهُمَّ أَنْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَعْتَدِيَ أَوْ يُعْتَدَى عَلَيَّ، أَوْ أَكْتَسَبَ خَطِيئَةً مُحِبَّةً، أَوْ ذَنْبًا لَا يُغْفَرُ،

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، ذَا الْجَلَالِ وَالْإِكْرَامِ، فَإِنِّي أَعْهَدُ إِلَيْكَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا

a Witness, and You are enough of a Witness, that certainly there is no Deity save You, alone, with no partner. Yours is the entire dominion and complete praise. You have absolute power over everything

I testify that Muḥammad ﷺ is Your true bondsman and messenger. I testify Your promise is true, meeting with You is true, paradise is true and that there is no doubt the final hour will come and that You will resurrect the inhabitants of the grave. I testify that if You were to leave me to myself, it would result in nothing but weakness, exposure, sin and fault. For I have no support save through Your Mercy. So, forgive and pardon me for all of my sins, only You can forgive sins. And Turn to me, Indeed You are the Ever-Relenting, the Merciful

19. Allāh! I ask You for vitality in faith, excellent character that complements faith, success followed by triumph, Your mercy, well-being, forgiveness and contentment

وَأَشْهَدُكَ وَكَفَى بِكَ شَهِيدًا، أَنِّي أَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَحَدَّكَ لَا شَرِيكَ لَكَ، لَكَ الْمُلْكُ، وَلَكَ الْحَمْدُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، وَأَشْهَدُ أَنَّ وَعْدَكَ حَقٌّ، وَلِقَاءَكَ حَقٌّ، وَالْجَنَّةَ حَقٌّ، وَالسَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا، وَأَنْتَ تَبْعَثُ مَنْ فِي الْقُبُورِ، وَأَشْهَدُ أَنَّكَ إِنْ تَكِلْنِي إِلَى نَفْسِي تَكِلْنِي إِلَى ضَيَعَةٍ وَعَمُورَةٍ وَذَنْبٍ وَخَطِيئَةٍ، وَإِنِّي لَا أَثِقُ إِلَّا بِرَحْمَتِكَ، فَاعْفِرْ لِي ذَنْبِي كُلَّهُ، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (مسند أحمد)

١٩- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ صِحَّةَ اِیْمَانٍ، وَاِیْمَانًا فِی خُلُقٍ حَسَنِ، وَنَجَاحًا یَتَّبَعُهُ فَلَاحٌ وَرَحْمَةٌ مِنْكَ، وَعَافِیَةٌ وَمَغْفِرَةٌ مِنْكَ وَرِضْوَانٌ (مسند أحمد)

٢٠- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا، وَعَمَلًا مُّتَقَبَّلًا، وَرِزْقًا طَيِّبًا (مسند أحمد)

٢١- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِيْ حُبَّكَ، اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنْ نَفْسِيْ، وَاَهْلِيْ، وَمِنْ الْمَاءِ الْبَارِدِ (سنن الترمذی)

٢٢- اَللّٰهُمَّ اَسْأَلُكَ عِلْمًا نَافِعًا، وَرِزْقًا وَاسِعًا، وَشِفَاءً مِنْ كُلِّ دَاءٍ (المستدرک للحاکم)

٢٣- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ، وَاَنْ تَغْفِرَ لِيْ وَتَرْحَمَنِيْ، وَاِذَا اَرَدْتَ فِتْنَةً فِيْ قَوْمٍ فَتَوَفَّنِيْ غَيْرَ مَفْتُوْنٍ، وَاَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ

20. Allāh! I ask You for beneficial knowledge, deeds that are accepted and wholesome sustenance¹⁰

21. Allāh! I ask You for Your love, love of those who love You and righteous actions that result in acquiring Your love. Allāh! Cause Your love (to be) more beloved to me than my own self, family and cool water

22. Allāh! I ask you for beneficial knowledge, abundant sustenance and cure from every illness¹¹

23. Allāh! I ask You for virtuous actions, abandonment of vile actions, love for the destitute and that you forgive me and have mercy upon me. And if You intend tribulation

¹⁰ This was a frequently repeated supplication of the Prophet ﷺ after the dawn prayer.

¹¹ ‘Abdullāh Ibn ‘Abbās ؓ narrated the Messenger of Allāh ﷺ said “Zamzam water is for whatever it is drunk. So, if you drink it seeking cure, Allāh will cure you. If you drink it seeking protection, Allāh will protect you. If you drink it to quench your thirst, it will be quenched”. When ibn ‘Abbās drank Zamzam water he would supplicate with these words.

for a community then take my soul without being tested. Allāh! I ask You for Your love and the love of those who love You and the love of actions that would acquire Your love

24. Allāh! I am your bondsman, the child of your bondsman, the child of your bondswoman, my forelock is in Your command, Your decision passes over me, just is Your Decree over me. I ask You by virtue of all of your Blessed Names that You have chosen for Yourself, or those that You have taught to Your creation, or those revealed by You within Your Books, or those that You have kept secret within the realms of hidden knowledge—to make the Qur'an the spring of my heart, the light for my bosom, remover of my sadness and the eliminator of my worries¹²

25. O the One who manifests beauty and obscures ugliness. O the One who punishes not (every) crime, nor removes

¹² The Messenger of Allāh ﷺ said "Never is one afflicted with a worry or sadness then supplicates with these words except Allāh removes his worry or sadness and replaces his predicament with joy"

يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ (مسند أحمد)

٢٤- اَللّٰهُمَّ اِنِّى عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ اَمَتِكَ، ناصيتي بيدك، ماضٍ في حُكْمِكَ، عَدْلٌ في قَضَاؤِكَ، اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، اَوْ عَلَّمْتَهُ اَحَدًا مِنْ خَلْقِكَ، اَوْ اَنْزَلْتَهُ فِي كِتَابِكَ، اَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، اَنْ تَجْعَلَ الْقُرْآنَ ربيعَ قَلْبِي، وَنُورَ صَدْرِي، وَجِلَاءَ حُزْنِي، وَذَهَابَ هَمِّي (مسند أحمد)

٢٥- يَا مَنْ اَظْهَرَ الْجَمِيلَ، وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَا يُؤَاخِذُ بِالْجُرَيْرَةِ، وَلَا يَهْتِكُ السِّرَّ، يَا عَظِيمَ الْعَفْوِ، يَا حَسَنَ التَّجَاوُزِ، يَا وَاسِعَ الْمَغْفِرَةِ، يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ،

the veil. O Great Pardoner, O the One who excuses freely, O vast in forgiveness, O One with outstretched hands of Mercy, O Intimate Companion during every secret conversation, O the One to whom every complaint reaches, O Generous in forgiveness, O Mighty in Favour, O Originator of every blessing before it is actually deserved. O our Lord, Master, Guardian, Purpose of our seeking. I ask You O Allāh to spare me from being charred by the fire

26. Allāh! I ask You for direct mercy from You by which You guide my heart, gather my affairs, bring together my scattered state, correct my inner and enhance my outer states, purify my actions, incline my soul towards the right course, repel my unhealthy affections and safeguard me from every form of evil

Allāh! Grant me faith and certainty such that after it there is no disbelief, and Mercy by which I gain the honour of Your Generosity in this world and the next

Allāh! I ask You for fate that brings success, stature of martyrs, life of the jubilant and assistance against foe

يَا صَاحِبَ كُلِّ نَجْوَى، وَيَا مُنْتَهَى كُلِّ شَكْوَى، يَا كَرِيمَ
الصَّفْحِ، يَا عَظِيمَ الْمَنِّ، يَا مُبْتَدِئَ النِّعَمِ قَبْلَ اسْتِحْقَاقِهَا،
يَا رَبَّنَا، وَيَا سَيِّدَنَا، وَيَا مَوْلَانَا، وَيَا غَايَةَ رَغْبَتِنَا، أَسْأَلُكَ يَا
اللَّهُ أَنْ لَا تَشْوِي خَلْقِي بِالنَّارِ (المستدرک الحاکم)

٢٦- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ، تَهْدِي بِهَا قَلْبِي،
وَتَجْمَعُ بِهَا اَمْرِي، وَتَلْمُ بِهَا شَعْيِي، وَتُصْلِحُ بِهَا غَايِبِي،
وَتَرْفَعُ بِهَا شَاهِدِي، وَتُزَكِّي بِهَا عَمَلِي، وَتُلْهِمُنِي بِهَا
رُشْدِي، وَتَرُدُّ بِهَا اُلْفَتِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ، اَللّٰهُمَّ
اَعْطِنِي اِيْمَانًا وَیَقِيْنًا، لَيْسَ بَعْدَهُ كُفْرٌ، وَرَحْمَةً اُنَالُ بِهَا
شَرَفَ كِرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ الْفَوْزَ
فِي الْقَضَاءِ، وَنُزُلَ الشُّهَدَاءِ، وَعَیْشَ السُّعَدَاءِ، وَالنَّصْرَ

Allāh! I place my needs before You, despite my short-sightedness and feeble actions. I am impoverished (and seek) Your Mercy

So I ask You, O who accomplishes affairs and Mender of hearts—just as You cause currents to flow between the oceans, avert from me the torment of blazing fire, from what calls to ruin and from the tribulation of the grave

Whatever goodness I have fallen short in and what my intention has not reached and my supplication has not encompassed, goodness that You have promised any one of Your creation or goodness You have allotted or You are going to give to Your slaves, indeed I seek it from You and ask You for it by virtue of Your mercy O Lord of the worlds

Allāh! One who possesses a firm hold and guided affair, I ask You for safety on the promised Day, paradise on the everlasting Day with those forerunners who bore witness, those who bowed, prostrated and fulfilled their covenants. Indeed, You are the Merciful, the Loving, indeed You do as You wish

عَلَى الْأَعْدَاءِ، اَللّٰهُمَّ اِنِّىْ اُنْزِلْ بِكَ حَاجَتِىْ، وَاِنْ قَصَرَ رَاىِىْ،
وَضَعُفَ عَمَلِىْ، افْتَقَرْتُ اِلَى رَحْمَتِكَ، فَاَسْأَلُكَ يَا قَاضِىَ
الْأُمُورِ، وَيَا شَافِىَ الصُّدُورِ، كَمَا تُجِيرُ بَيْنَ الْبُحُورِ، اَنْ
تُجِيرَنِىْ مِنْ عَذَابِ السَّعِيرِ، وَمِنْ دَعْوَةِ الثُّبُورِ، وَمِنْ فِتْنَةِ
الْقُبُورِ، اَللّٰهُمَّ مَا قَصَرَ عَنْهُ رَاىِىْ، وَلَمْ تَبْلُغْهُ نِيَّتِىْ، وَلَمْ تَبْلُغْهُ
مَسْأَلَتِىْ، مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوْ خَيْرٍ أَنْتَ
مُعْطِيْهِ أَحَدًا مِنْ عِبَادِكَ، فَإِنِّىْ أَرْغَبُ إِلَيْكَ فِيْهِ، وَأَسْأَلُكَ
بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ، اَللّٰهُمَّ ذَا الْحَبْلِ الشَّدِيدِ، وَالْأَمْرِ
الرَّشِيدِ، أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ، مَعَ
الْمُقَرَّبِينَ الشُّهُودِ، الرُّكَّعِ السُّجُودِ، الْمُوفِينَ بِالْعُهُودِ، إِنَّكَ
رَحِيمٌ وَدُودٌ، وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ، اَللّٰهُمَّ اجْعَلْنَا هَادِينَ
مُهْتَدِينَ، غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ، سِلْمًا لِأَوْلِيَائِكَ، وَعَدُوًّا

Allāh! Enable us to be guided and to guide others, not misguided nor of those who cause misguidance. Submissive to Your elite, foe to Your enemies, we Love with Your Love who love You. And we show enmity with Your enmity to those who oppose You

Allāh! This is the supplication and upon You is to answer, this is the struggle and upon You is reliance

Allāh! Illuminate my heart, grave, what is in front of me, behind me, to my right, left, above and below me. Illuminate my hearing, sight, hair, skin, muscle, blood and bone. Allāh! Make immense my light, grace me with light and make for me light

Glory to the One favourably disposed with glory and whose words are glorified. Glory is for the One magnificently accoutred with glory and honoured by it. Glory be to whom glory only befits

Glory be to the possessor of virtue and grace, glory be to the possessor of magnificence and generosity, glory be to the possessor of majesty and honour

لِأَعْدَائِكَ، نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ، وَنُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ، اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ، وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ، اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي، وَنُورًا فِي قَبْرِي، وَنُورًا مِنْ بَيْنِ يَدَيَّ، وَنُورًا مِنْ خَلْفِي، وَنُورًا عَنْ يَمِينِي، وَنُورًا عَنْ شِمَالِي، وَنُورًا مِنْ فَوْقِي، وَنُورًا مِنْ تَحْتِي، وَنُورًا فِي سَمْعِي، وَنُورًا فِي بَصَرِي، وَنُورًا فِي شَعْرِي، وَنُورًا فِي بَشْرِي، وَنُورًا فِي لَحْمِي، وَنُورًا فِي دَمِي، وَنُورًا فِي عِظَامِي، اللَّهُمَّ أَعْظِمْ لِي نُورًا، وَأَعْظِمْنِي نُورًا، وَاجْعَلْ لِي نُورًا، سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزَّ وَقَالَ بِهِ، سُبْحَانَ الَّذِي لَيْسَ الْمَجْدَ وَتَكْرَمَ بِهِ، سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ، سُبْحَانَ ذِي الْفَضْلِ وَالنَّعَمِ، سُبْحَانَ ذِي الْمَجْدِ وَالْكَرَمِ، سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ (سنن الترمذي)

27. Allāh! I seek refuge with You from knowledge that does not benefit, a heart that is not submissive, supplication unanswered, an avarice soul, from starvation as it is the worst of associates, from treachery as it is the worst of retinue, from laziness, miserliness, cowardliness, from senility, from returning to the most feeble of ages from the trial of Dajjal, the punishment of the grave and from the trials of life and death

Allāh! We ask you for hearts that are longing, humble and oft returning to your path. Allāh, we ask you for actions which compel your forgiveness, actions which save us from Your punishment, protection from every sin, enrichment of every virtue, absolute accomplishment of paradise and immunity from the inferno of Hell

28. Allāh! I ask You for vitality in health, virtue (or chastity), trustworthiness, excellent character and contentment with decree

٢٧- اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَقَلْبٍ لَا يَخْشَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ، وَمِنْ الْجُوعِ، فَإِنَّهُ يَبْسُ الضَّجِيعُ، وَمِنْ الْخِيَانَةِ فَإِنَّهَا بِيُسْتِ الْبِطَانَةِ، وَمِنْ الْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَمِنْ الْهَرَمِ، وَمِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَمِنْ فِتْنَةِ الدَّجَالِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اَللّٰهُمَّ اِنَّا نَسْأَلُكَ قُلُوْبًا اَوَْاهَةً مُحِبَّةً مُّنِيْبَةً فِي سَبِيْلِكَ، اَللّٰهُمَّ اِنَّا نَسْأَلُكَ عَزَائِمَ مَغْفِرَتِكَ، وَمُنْجِيَّاتٍ أَمْرِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ، وَالْفُوزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ (المستدرک الحاکم)

٢٨- اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ الصَّحَّةَ، وَالْعِفَّةَ، وَالْاَمَانَةَ، وَحُسْنَ الْخُلُقِ، وَالرِّضَا بِالْقَدْرِ (کتاب الدعاء للطبرانی)

29. Allāh! I ask You for enabling grace of acts that are beloved to You, true reliance upon You and an excellent opinion of You

30. O Allāh! You know of that which I conceal and that which I make apparent, so accept my apology. And You know my need therefore grant me my request. And you know of that which lies in my heart so forgive my sins

Allāh! I ask You for faith that brings joy to my heart, forthright certainty such that I know whatever afflicts me is Your decree upon me and grant me pleasure for what You have allotted for me in life

31. Allāh! All praise belongs to You, just as we state, and much finer than what we say (in praise). Allāh! For You is my prayer, sacrifice, life, death and to You my Lord is my return, and the grave is all that I will inherit

Allāh! I seek Your refuge from the punishment of the grave, whispering of the heart and my affairs to be scattered

Allāh! I ask You for the good of what the wind brings,

٢٩- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ التَّوْفِیْقَ لِمَحَابِّكَ مِنْ الْاَعْمَالِ،
وَصِدْقَ التَّوَكُّلِ عَلَیْكَ، وَحُسْنَ الظَّنِّ بِكَ (حلیة الاولیاء)

٣٠- اَللّٰهُمَّ اِنَّكَ تَعْلَمُ سَرِیْرَتِیْ وَعَلَانِیَّتِیْ، فَاَقْبَلْ مَعْذِرَتِیْ،
وَتَعْلَمُ حَاجَتِیْ فَاَعْطِنِیْ سُؤْلِیْ، وَتَعْلَمُ مَا فِیْ نَفْسِیْ، فَاغْفِرْ
لِیْ ذَنْبِیْ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ اِیْمَانًا یُبَاشِرُ قَلْبِیْ، وَیَقِیْنًا
صَادِقًا، حَتّٰی اَعْلَمَ اَنَّهُ لَا یُصِیْبُنِیْ اِلَّا مَا كَتَبْتَ لِیْ، وَرِضًا
بِمَا قَسَمْتَ لِیْ (المعجم الاوسط للطبرانی)

٣١- اَللّٰهُمَّ لَكَ الْحَمْدُ کَالَّذِیْ نَقُولُ، وَخَيْرًا مِّمَّا نَقُولُ، اَللّٰهُمَّ
لَكَ صَلَاتِیْ، وَنُسُكِیْ، وَمَحْیَايِیْ، وَمَمَاتِیْ، وَاِلَیْكَ مَا بَیْیْ، وَالْجَدَثُ
تُرَاتِیْ، اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَوَسْوَسَةِ الصَّدْرِ،
وَشَتَاتِ الْاَمْرِ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَ مَا تَجِیْءُ بِهٖ الرِّیْحُ،

وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ (كتاب تاريخ أصبهان)

٣٢- اللَّهُمَّ إِنِّي أَسْأَلُكَ غِنَايَ، وَغِنَى مَوْلَايَ (مسند أحمد)

٣٣- اللَّهُمَّ إِنِّي أَسْأَلُكَ تَعْجِيلَ عَافِيَتِكَ، وَصَبْرًا عَلَى بَلِيَّتِكَ،
وُخُرُوجًا مِنَ الدُّنْيَا إِلَى رَحْمَتِكَ (المعجم الأوسط للطبراني)

٣٤- اللَّهُمَّ إِنَّ أَسْأَلَكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ، وَبِحَقِّ
مَمَشَايَ، فَإِنِّي لَمْ أَخْرُجْ أَشْرًا، وَلَا بَطْرًا، وَلَا رِيَاءً، وَلَا
سُمْعَةً، خَرَجْتُ اتِّقَاءَ سَخَطِكَ، وَابْتِغَاءَ مَرْضَاتِكَ، أَسْأَلُكَ
أَنْ تُنْقِذَنِي مِنَ النَّارِ، وَأَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ (مسند أحمد)

and I seek Your refuge from the evil of what the winds bring.¹³

32. Allāh! I ask You for enrichment and enrichment for my family

33. Allāh! I ask You for swift well-being, patience during tribulation and departure from this world to Your mercy

34. Allāh! I ask You by virtue of the right of the seekers upon You, by the right of my walking (to the masjid), for I have not departed with a sense of evil, nor in a state of boastfulness, nor with ostentation, nor for repute. Rather I have departed seeking safety from Your Wrath and seeking Your Pleasure. I ask You to save me from the Fire, and that you forgive my sins as indeed there is no one who can forgive my sins save You¹⁴

¹³ This particular supplication was made on the plain of 'Arafah during Hajj by the Prophet ﷺ

¹⁴ Abū Sa'īd al-Khudri ؓ said "Whomsoever supplicates with these words whilst departing for the ritual prayer, Allāh commissions seventy

35. Allāh! I ask You for a soul absolutely content with You, absolutely convinced with Your eventual encounter, pleased with Your Decree and satisfied with what You bestow

36. Allāh is the Greatest, all praise belongs to Allāh, there is no Power nor Might except with Allāh. Allāh! I ask You for the goodness of this month. I seek Your refuge from unfavourable destiny and being resurrected in an unfavourable manner¹⁵

37. Allāh! I ask You for his goodness through Your goodness. I seek Your refuge from his evil and the evil of others¹⁶

thousand angels to seek forgiveness for him, and Allāh turns to him until he has completed the prayer".

¹⁵ The Messenger of Allāh ﷺ, would supplicate with these words at the sighting of the new crescent moon

¹⁶ It has been mentioned that when the Prophet Yūsuf عليه السلام saw the ruler of Egypt, he supplicated with these words

٣٥- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ نَفْسًا بِكَ مُطْمَئِنَّةٌ، تُؤْمِنُ بِلِقَائِكَ، وَتَرْضٰی بِقَضَائِكَ، وَتَقْنَعُ بِعَطَائِكَ (تاریخ دمشق لابن عساکر)

٣٦- اَللّٰهُ اَكْبَرُ، الْحَمْدُ لِلّٰهِ، لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ، اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَيْرَ هَذَا الشَّهْرِ، وَاَعُوْذُ بِكَ مِنْ شَرِّ الْقَدَرِ، وَمِنْ سُوءِ الْمَحْشَرِ (مسند أحمد)

٣٧- اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِخَيْرِكَ مِنْ خَيْرِهِ، وَاَعُوْذُ بِكَ مِنْ شَرِّهِ، وَشَرِّ غَيْرِهِ (كتاب الدعاء للطبرانی)

38. In the Name of Allāh, Allāh! I ask You for perfection in ablution, perfection in prayer, Your absolute pleasure and Your complete forgiveness¹⁷

39. There is no Deity save Allāh, the Forbearing, the Generous. Glory be to Allāh the Lord of the Supreme Throne. All praise belongs to Allāh

I ask You for everything that necessitates Your Mercy upon me, actions which compel your forgiveness, enrichment with every form of piety, liberation from every type of misdeed. I ask that You don't leave a sin of mine save You have pardoned it, nor a worry save You have graced me with a solution, nor a pressing need which is pleasing to You Save You have fulfilled it¹⁸

¹⁷ It has been mentioned that 'Alī ؑ narrated that the Messenger of Allāh ﷺ said to me "O 'Alī, when you perform ablution supplicate (with these words) for this is the purification of ablution".

¹⁸ 'Abdullāh ibn Abī 'Awf ؑ relates that the Messenger of Allāh ﷺ said, "Whoever has a need with Allāh, or with any human being, then let them perform ritual ablutions well and then pray two Rak'ah's. After that, let them praise Allāh and send blessings on the Prophet ﷺ. After this, let them say (as above)".

٣٨- بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ الْوُضُوءِ، وَتَمَامَ الصَّلَاةِ، وَتَمَامَ رِضْوَانِكَ، وَتَمَامَ مَغْفِرَتِكَ (مسند الحارث)

٣٩- لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَغَزَائِمَ مَغْفِرَتِكَ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، أَسْأَلُكَ أَلَّا تَدْعَ لِي ذَنْبًا إِلَّا غَفَرْتَهُ، وَلَا هَمًّا إِلَّا فَرَجْتَهُ، وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا لِي (سنن ابن ماجه)

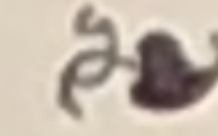
40. Allāh! We ask You for all the good that which Your Prophet Muḥammad ﷺ asked for. We seek refuge with you from all the evil that which Your Prophet Muḥammad ﷺ sought refuge from. For You are the Ultimate Helper and only You can convey us to the objective, and there is no Power nor Might save through Allāh¹⁹

¹⁹ It has been narrated from Abū Umāmah ﷺ that the Messenger of Allāh ﷺ supplicated with many supplications that we struggled to memorise. So, we asked: "O Messenger of Allāh ﷺ you have made many supplications that we have found difficult to remember". He replied "Should I not direct you to that which incorporates all of these supplications?" Then he taught them this supplication.

٤٠- اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ،
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ
نَبِيُّكَ، مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ، وَاَنْتَ الْمُسْتَعَانُ،
وَعَلَيْكَ الْبَلَاغُ،

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ (سنن الترمذي)

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It is an accepted fact that no words can be better for supplicating to Allāh ﷻ than the words of His Beloved Nabī ﷺ. This can be understood better through an analogy. When writing a letter to the court of law, the norm is to refer to an expert lawyer as he is able to articulate the application in the most acceptable and appropriate manner. Similarly, when supplicating in the court of Allāh ﷻ there is more hope of acceptance when using the words of Rasūlullāh ﷺ as due to the level of his 'ma'rifah' (recognition of Allāh ﷻ), he knew exactly how to beseech Him.

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